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Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.
—*Longfellow.*

VIJAYA DHARMA SURI.

An Outline of His Life.

BY

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THE world learns with profound sadness the news of the death of Vijaya Dharma Suri, the greatest religious force in Gujarat and Kathiawar, and the foremost Jain preacher in India known to the Western world. For some time past the Acharya was suffering from indifferent health, and his malady was feared to be mortal. During the course of the year the illness took a serious turn, and in spite of all skilful medical treatment he passed away peacefully at 6-30 A.M., on Tuesday, September 5, 1922, at Shivapuri near Gwalior.

It was in the year Vikrama Samvat 1924, corresponding to year after Christ 1868, that there was born at Mahuva in Kathiawar an infant who was to rise to be the acknowledged spiritual head of the great Jaina community. His parents—Rama Chandra and Kamla Devi—belonged to the humble *Vaishya* family of the *Visa Shrimali*

clan. The child that was to be a mighty teacher and an enlightener of his community was named by his parents *Mula Chandra.* There appears to have been nothing extraordinary in his early career, except that he grew up like a child of the streets, apparently in ignorance of his high destiny. He was sent to a village school, but he failed to give his parents and teacher satisfaction or promise of any kind, being habitually irregular in attendance and inattentive to his lessons. The schoolmaster at last gave up the boy in despair, and the father took him to his shop to help him in his daily work. This was at the age of ten; so early begins the responsibility of life in India.

Mula Chandra, however, would neither learn nor earn: his only interest was in gambling, a vice to which he had become very strongly addicted even in that early age. One day, by an unfortunate chance, which proved the most fortunate for his future and which eventually led to his salvation, Mula Chandra lost heavily in a gambling stake, with the result that he was severely taken to task by his parents. It was then that he began to think of the vanity of possession, the fickleness of fortune, and the greediness for money which had caused him to displease his parents and his parents to punish him. From that day he took an aversion to the world and its objects. He began to feel that the household life was full of hindrance, the haunt of passion, and that the homeless state —the life of seclusion—was the life of bliss. He soon made up his mind to renounce, and went forth alone, homeless, in search of a *guru* who would give him the happiness he was longing for. The youthful ascetic at heart came to Bhavnagar and sought initiation at the hands of the venerable Vriddhi Chandra, a monk of great learning and piety. The latter, considering the young age of the applicant, refused to comply with his wishes, and advised him to go back to his parents and obtain their consent. This Mula Chandra did; he overcame all the objections raised by his father, soothed the tears of his loving mother, and came back to Bhavnagar, where he was consecrated a monk at the age of nineteen, to be known from that time by the name of *Dharma Vijaya*, the 12th day of May, 1887.

So far Dharma Vijaya had had no opportunity to develope the seeds of his real vocation which were lurking in the fertile, but

uncultivated, soil of his mind. But now the course of discipline and instruction ordained by the sacred Order of monks, the stricktest observance of the monastic vows, prayers and penances, study and disputations, all combined to bring his vigorous dialectical and logical powers to the front. Stimulated by the example of his *guru*, and under his kind care and able guidance, Dharma Vijaya began studying the *Pratikramana Sutra*, learned *Sarasvata Chandrika*, the difficult Sanskrit grammar, and got himself initiated into the study of the Sanskrit as well as Prakrit literature. From the study of grammar he passed to that of the Jaina Sutras, the canonical texts of the Jain religion written in the sacred Magadhi language, and obtained therein a proficiency, which has amazed not only his youthful compeers between even the great western scholars.

Unfortunately, Vriddhi Chandra, who had been watching with great satisfaction the marvellous progress of his pupil, was not destined to live long. He died in the year 1893, after a long illness borne with patience and quiet resignation. Before his death he had recommended Dharma Vijaya for the *Pannyasapada* which gave him the first place among the disciples, Dharma Vijaya now left Bhavnagar, and started on one of those evangelic peregrinations which are at once the duty and the trial of the Jaina monk. Except for the *Chaturmasa* of each year—the four months of the rainy season during which Jaina monks are not allowed to peregrinate—the homeless ascetic wandered through the villages and cities of Gujarat and Kathiawar, bare-headed and bare-footed, possessing nothing but dependent for his very subsistence on the alms of the charitable, everywhere preaching and propagating his religion, everywhere spreading the truer and deeper views of his own faith, curing the illiterate and ignorant masses of their gross superstitions, their petty jealousies and their social prejudices, composing religious disputes and religious differences, and restoring and re-establishing the annual pilgrimages which had long been discontinued and left in neglect, thus causing the considerable wealth of the community to be spent in charitable institutions of public utility, and infusing in this way a new life into the decaying, but not dying, body of Jainism.

The wonderful activities of Dharma Vijaya, however, did not

end here. Zealous as he had always been of the revival and propagation of the religion in which he was a convinced believer, he had realized that the only road leading to such a revival was through a scientific study of the Jain literature and philosophy. With this end in view, he opened at Benares—the recognised seat of the Vedic cult—in the year 1903, an institution which after the name of Yasho Vijaya the great Jain polygraph of the seventeenth century, he called the *Yashovijaya Jaina Pathasata.* In founding this institution Dharma Vijaya aimed at spreading the light of Jainism throughout the length and breadth of India by the agency of trained preachers who would devote themselves to the service of the religion with a true missionary spirit. It was not an easy task for a Jain *sadhu* to found a Jain College in a place where Jainism was almost unknown, and where Jain monks had not been seen for centuries. Dharma Vijaya himself at first met with the most strenuous opposition from the pious Hindus of the place; but he soon overcame their hostility, which had its root in superstition and ignorance rather than in knowledge and wisdom. The College admitted students of all castes and creeds, who learnt not only Sanskrit but also Prakrit—the language of the Jain sacred books, the language which had long been neglected as a language and almost forgotten. Two years later a library under the name of *Hemachandracharya Jaina Pustatkalaya* was aded to the College which afforded additional facilities to the students.

In 1906 Dharma Vijaya was amongst the distinguished savants invited to attend the Sanatana Dharma Mahasabha held at Allahabad. There in the splendid assemblage of the learned he made a lucid exposition of the Jain religion, showing how the five cardinal precepts of Jainism—*Ahimsa, Satya, Asteya, Brahmacharya* and *Aparigraha*—are the same as those in which the Hindus themselves believe, and explaining that the religion as taught and preached by the Jinas does not teach anything repugnant to the religious susceptibility of the Hindus or the people of any other faith. Before the end of the same year Dharma Vijaya, accompanied by four monks and twenty students from the *Pathashala*, left Benares bound for Magadha, the modern Bihar,—the country sacred in history as the cradle of Jainism, but in which, except a few places of

antiquarian interest, nothing more remained to record the ancient faith. Making his way through Arrah and Patna, where he was joined by several other students of the College, he made the pilgrimage to the Jain *tirthas* of Bihar, Pavapuri, Rajagriha, Sammedashikhara or Parsvanatha Hill, and other places hallowed by the memory of the Tirthankaras. He then proceeded towards Bengal, the province where, he thought, the precept of *Ahimsa* was most disregarded, and scattered the peaceful evangel of the Jina in that virgin soil.

The fame of Dharma Vijaya now rapidly spread in Benares—the traditional seat of Brahmanic learning, the heart of Hinduism. His sermons, which were delivered with that simple yet subtle eloquence of which he possessed the mastery, attracted every day more and more hearers. The subjects of his discourses began to be discussed by men of all creeds, including the Pandits versed in the Vedas. His educational and religious activities, and his marvellous achievements in those directions, his uncommon learning in the *shastras*, and his erudite lectures on the Hindu and Jain systems of philosophy and sociology had already elicited great admiration from the most learned and religious men from all parts of the country, even from the Maharajas of Benares and Darbhanga, the well-known patrons of Hindu learning and the strong champions of the Hindu faith. A meeting was therefore held under the presidency of His Highness the Maharaja of Benares, and a *sammanapatra* signed by over a hundred amongst the most distinguished Pandits of Benares, Bengal and other parts of India, was presented to him, conferring on him the title of *Shastravisharada Jainacharya*, 25th day of August 1908. In consequence of the *Acharyapada* bestowed on him *Dharma Vijaya's* name was changed to *Vijaya Dharma*, and the appendage *Suri* was added to it.

The Acharya's subsequent life is an unbroken record of arduous travels and brilliant studies. There is hardly a village in Gujarat or Kathiawar, and scarcely a town all over India, excepting perhaps the south, where the Jain sage's name is not known mostly with reverence, always with love. Great as his achievements in Benares had been, Vijaya Dharma Suri did not deem his work completed, until he had caused a *Pashushala*, hospital for animals,

to be founded in that sacred seat of Hindu learning and worship, in order to relieve the sufferings of the poor dumb world. Now that the Acharya's object in Benares had been fully accomplished, he left the city with his monks, and, continuing his beneficent mission of propagating the religion of the Jina in other places,—Ayodhya, Fyzabad, Lucknow, Cawnpore, Kanauj, Farrukhabad, Kayamganj and Firozabad—reached Agra before the rains of the year 1912. Here he caused a Jain Library to be started and a Free Dispensary to be opened, the funds for both the institutions having been provided by Sheth Laxmi Chanda, a devout but humble and unpretentious follower of the Jain Acharya. It was during this halt at Agra that Vijaya Dharma Suri carried into execution his plan for a *Gurukula*, which he had first intended to open at Pava, the place sanctified by the *Nirvana* of Lord Mahavira. The new institution, which he called the *Yashovijaya Jaina Gurukula*, arose at Palitana in Kathiawar, and has been flourishing ever since. The *chaturmasa* of the year 1913 was spent in Beawar where he devoted a good part of his time to trying to bring back to orthodox Jainism the schismatic septs of the Sthanakavasis and the Terapanthis. The rains over, Vijaya Dharma Suri left Beawar and bent his way towards southern Marwar, a country which called his attention not only on account of the scattered ruins of ancient Jain temples and Jain Libraries, but also on account of the unenlightened condition of its numerous Jain population. Here in the historic city of Jodhpur—the city which played so important a part in ancient and mediaeval times in the history of Rajputana—was held the first Jaina Literary Conference, under the distinguished auspices of the venerable Shvetambara High Priest, to devise and discuss the ways and means of preserving the productions of the ancient Jain civilization... the relics of a glorious past which were allowed to decay and rot in neglect, March 3, 1914. Another institution called the *Vira-Tattva-Prakashaka-Mandala* was established in Bombay, the object of which was to carry out work of a propagandist character on advanced lines, in order to further the cause of the faith of Lord Mahavira.

In his literary activity Vijaya Dharma Suri seems to have had practical aims in view. The first original works composed by him

—*Ahimsa-dig-darshana, Brahmacharya-dig-darshana, Indriyapara-jaya-dig-darshana, Purushartha-dig-darshana, Atma-unnati-dig-dharshana, the Jaina-Shiksha-dig-darshana,* and the *Jaina-tattva-dig-darshana*—are mostly of a polemic nature, written mainly with the object of making the general public acquainted with the fundamental tenets of the Jain religion. The work, however, in which Vijaya Dharma Suri first revealed himself as an able philologist and an erudite critic is his popular edition of the *Yogashastra* of the world-renowned Hemacharya, published in the Bibliotheca Indica. Another book of pleasant reading is his *Dharma-Deshana*, which is a handy manual of Jainism, laying before the reader an easy and popular exposition of the Jain faith. But the greatest and the most lasting movement left by him to posterity is a Series of Sanskrit and Prakrit works called the *Yashovijaya Jaina Granthamala.* The laborious task of bringing out the authoritative and exhaustive editions of old Jaina works, which deserved to be made known, commenced in the year 1904. So far 75 volumes have been published, which include works embracing a very large range of subjects such as history, chronology, grammar, poetry, logic and lexicography. The publication of this importent and invaluable series was undertaken by Vijaya Darma Suri in order to rescue from oblivion, decay or destruction, the old and extensive Jaina literature, which lay buried under the debris of dusty *bhandars* to be eaten up slowly but inexorably by white ants, and which remained inflexibly and superstitiously concealed from the eyes of students. The works have been edited with great care and accuracy, and the very favourable reception given to the collection both in the East and in the West speaks of its intrinsic value and importance. Since the last few years Vijaya Dharma Suri had been showing phenomenal energy in archaeological and historical researches in connection with Jainism, and had been collecting rich and valuable material, both manuscript and epigraphical, thus giving a new proof of his great versatility and talents. Some important results of his efforts in this direction have already appeared, one of which is a monograph bearing the tale *Devakula-Pataka*, wherein the learned Acharya has given an interesting sketch of the history of Delwada, a small village in Mewar, about 17 miles to the north of Udaipur. Another publi-

cation of an historical character is a series of works called the *Aitihasika Rasa Samgraha*, the object of which was to publish such Jaina *Rasas*, in the vernaculars of Gujarat and Rajputana, as appeared to possess some historical value.

As a Jain monk Vijaya Dharma Suri combined in himself the stricktest observance of the monastic vows with a liberal interpretation of the spirit of his religion which was unprecedented. As a Jain Acharya, a teacher and a preacher, he possessed a power of argumentation, persuasion and conciliation, which was marvellous: As a Jain scholar he had knowledge of the Jaina Agamas, and the collateral Sanskrit and Pali literature, which was unique and unrivalled. He was an admirer of the Western critical method, the comparative and historic method of study, which for over 50 years has shown itself prominent in the West, and which still more recently has been making its in influence felt in our own country. The great interest which he displayed in the study of languages and the science of prehistoric antiquities was more that of a Western archœologist and philologist than that of a Jain monk, who is generally supposed to care only for the strictly spiritual side of his particular religion. But the most remarkable of all his accomplishments were his broadmindedness and his wonderful sympathy for all men, irrespective of their caste, creed or nationality. His activity, which has explicated itself far and wide from the sandy shores of Kathiawar to the green plains of Bengal, has resulted in the creation of a number of educational and philanthropical institutions such as schools, libraries, printing-presses, hospitals and ashramas, in the issuing of journals and periodicals, in the publication of an important part of the Jain literature which had hitherto remained ignored, in the dissemination of a correct knowledge of the principles and tenets of the Jain faith, and in the inaugurating of a modern spirit in the Jain social and religious life which, we hope, will be continued and the full importance of which will be better realized a few years hence.

Dying at a comparative short age of 55, the Acharya's name was familiar to every scholar—Indian, European or American—whose sphere of work was directly or indirectly associated with Jainism. He made the literary treasures of his libraries accessible

to Western as well as Eastern Scholars interested in the study of the civilization and especially of the literature of the Jainas, and provided them with manuscripts and such other important and useful materials as would otherwise be impossible for them to obtain elsewhere. Dr. Hermann Jacobi, the world-renowned translator of the *Jaina Sutras* from Prakrit into English, for the series of the Sacred Books of the East, Dr. J. Hertel, Dr. A. Guerinot, Dr. F. W. Thomas, Dr. Hoernle, Dr. Sylvain Levi, and the late Dr. Tessitory—all exponents of diverse phases of Indology—who had personal relations with the Jain saint, admired his magnanimity and made profuse acknowledgments to his authority and enlightened generosity. In recognition of his great services in the sphere of literature and his valuable contributions to the domain of thought, he was elected as an Associate Member of the Asiatic Society of Bengal. He had also the rare fortune of being elected a member of the Asiatic Society of Italy and also a member of the German Oriental Society. It will be a cause of not a little surprise to people in India to know that the distinguished Orientalists, e. g. Dr. J. Hertel of Germany, Dr. A. Guerinot of France, and Prof. F. Belloni-Filippi of Italy, had taken such an interest in the life and work of the Jain Acharya as to have felt tempted to write biographical accounts of him in Scientific Oriental Journals.

In the last years of his life Vijaya Dharma Suri worked hard, much harder than was good for him, literally sacrificing his life in the service of his community and country. If ever a monk—Jain or non-Jain—in these days deserved to have a memorial voted to him by his sorrow-stricken but grateful countrymen, unquestionably that monk was the late Shastravisharada Jainacharya Vijaya Dharma Suri. For full thirty-five years, he laboured for the spiritual good of the people of his country, with matchless devotion and steadfastness and with a faith that continued undimmed and undiminished amidst all sorts of discouragements, a faith that never failed in the darker and deeper trials of malice, jealousy or envenomed hate. The work that he has done for us, the ideals of individual and collective life that he has placed before us, and the high example that he has given us of a life spent nobly in the interest of all that is good and virtuous

these will ever constitute one of the most precious possessions of our countrymen.

The renowned Acharya leaves behind him a number of intelligent, zealous and devout disciples, who have absorbed from their guru his broad and generous ideas, his liberal and helpful thoughts, his pure enthusiasm, energy and earnestness. The feeling of devotion that he was able to inspire in them was most marvellous. To them he was like the central sun from whom they derived their light and warmth, and round whom they moved and worked, each in his own orbit and at his own distance. No wonder then that when such a master is gone from their midst they should feel that the light that ere now guided their erring footsteps has been extinguished and that a sudden darkness has fallen upon their lives. Let us, however, humbly trust that they and their disciples will perpetuate the example set by the most distinguished Acharya, and will ever transmit onwards the inherited message—the message of Peace and Good Will to All.

SRAVANA BELGOLA.

(A Paper read before the Mythic Society, Bangalore.)

BY

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(Continued from page 213, Vol. XVIII. Nos. 8 & 9.)

The Tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta.

BRIEFLY the tradition runs thus :—Bhadrabahu, the last Srutakevali, predicted a twelve years' drought and famine in the north, whereupon the Jaina community migrated under his leadership to the south. Chandragupta, the Maurya emperor, abdicated and accompanied Bhadrabahu as his disciple. On reaching Sravana Belgola Bhadrabahu, perceiving that his end was approaching, ordered the community to proceed on their journey, remained on the smaller hill and died there, tended in his last moments by his disciple Chandragupta. The latter lived there as an ascetic for

some years, worshipping the footprints of his guru, and ultimately died by the Jaina rite of *sallekhana* or starvation.

We may now proceed to mention a few facts derived from local history, inscriptions and literature which appear to give support to this tradition. The smaller hill at Sravana Belgola is said to derive its name Chandragiri from the fact that Chandragupta lived and performed penance there. The Chandragupta-basti, one of the oldest temples on the same hill is said to be so called because it was caused to be erected by Chandragupta. There is, moreover, a cave on this hill known as the cave of Bhadrabahu, containing his footprints, in which he is said to have expired. Inscription 166, of about 1,100, in the cave refers to worship being done to the foot-prints of Bhadrabahu. Two inscriptions on the north bank of the Kaveri near Seringapatam, *Epigraphia Carnatica*, III, Seringapatam 147 and 148, of about 900, describe the summit of Chandragiri as marked by the impress of the feet of the great sages Bhadrabahu and Chandragupta. Among the inscriptions at Sravana Belgola itself, 31, of about 650, refers to the pair of the great sages Bhadrabahu and Chandragupta, and states that the Jaina religion which had greatly prospered when they shed lustre on it, having become a little weak, the sage Santisena renovated it; 67, of 1,129, mentions Bhadrabahu and Chandragupta who, through the merit of being his disciple, was served for a long time by the forest dieties; 64 of 1,163, speaks of Bhadrabahu, the last of the Srutakevalis, and of his disciple Chandragupta, by whose glory the sages of his *Gana* were worshipped by the forest dieties; and 258, of 1,432, after extolling the lord of ascetics Bhadrabahu, the last of the Srutakevalis, says that his disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds.

In literature the *Brihatkathakosa*, a Sanskrit work written by Harishena in 931, says that Bhadrabahu, the last of the Srutake-valis, had the king Chandragupta as his disciple. The account of Bhadrabahu given in this work may be summarized thus:—In the Paundravardhana country King Padmaratha was reigning in the city of Devakotta which was formerly known as Kotipura. He had a Brahman dependant of the name of Somasarma who by his wife

Somasri had a son named Bhadrabahu. One day when Bhadrabahu was at play with other children at Devakotta, Govardhana, the fourth Srutakevali, happened to see him, and perceiving that he was destined to be the fifth Srutakevali, took charge of him with his father's consent and taught him all sciences. Soon after Bhadrabahu received *dikshe* (or the rite of initiation) from Govardhana and became an ascetic. In his wanderings he went to Ujjain and stopped in a garden on the bank of the Sipra. At that time the king of Ujjain was the pious Jaina layman Chandragupta whose queen was Suprabha. While out to beg for alms, Bhadrabahu went to a house where there was only an infant crying in its cradle which told him to go away. On hearing this he came to the conclusion that there would be a twelve years' drought in that country, and spoke to the *sangha* or community thus :—"There will be a twelve years' famine here. As my end is approaching, I shall stay here alone. You go to the south." When he heard of this, King Chandragupta received *dikshe* from Bhadrabahu. Chandragupti-muni, the first of the Dasapurvis, became the head of all the *sanghas* under the name of Visakhacharya. By order of Bhadrabahu he led the *sangha* to the Punnata kingdom in the south. Bhadrabahu went to that part of Ujjayini known as Bhadrapada, fasted for many days and expired. When the twelve years of famine were ended, Visakhacharya, disciple or Bhadrabahu, returned with the *sangha* from the south to Madhyadesa or the middle country.

Another Sanskrit work, named *Bhadrabahucharita*, Ratnanandi disciple of Anantakirti and pupil of Lalitakirti, which appears to belong to about the fifteenth century, also gives an account of Bhadrabahu. The account given in this work, though similar in many respects to the one given above, differs from it in some important particulars. Padmadhara was the king of Kotapura in Bharatavarsh and Somasarma his family priest. Bhadrabahu distinguished himself in disputations at the court of king Padmadhara. He succeeded his guru Govardhana ar *acharya* or teacher. Chandragupti, the king of Ujjain, showed him great honor and requested him one day to interpret the dreams which he had had the previous night, On hearing the interpretation he renounced the

world and took *dikshe* from the guru. Predicting a twelve years' famine and advising his followers to leave the country, Bhadrabahu saying "we shall go to Karnata," went to the south accompanied by twelve thousand disciples. On coming to a forest, perceiving that his end was approaching, he appointed Visakhacharya to his own place and directed him to lead the *sangha* to the south. Chandragupti alone stayed behind to attend on his guru, while the rest proceeded to the Chola country. Soon after, Bhadrabahu took the vow of *sallekhana* or starvation and expired, The sage Chandragupti, drawing a likeness of his guru's feet, was worshipping them. On his return, Visakhacharya paid homage at the tomb of Bhadrabahu, and having been treated with due honor by Chandragupti-muni, left for Kanyakubja.

The Kannada work *Munivamsabhyudaya* by Chidanandakav (c. 1680) gives incidentally some information about Bhadrabahu and Chandragupta. It says :—"The Srutakevali Bhadrabahu came to Belgola and lived on Chikkabetta. A tiger sprang upon him and killed him. Even now his feet are worshipped in a cave on the hill.........Dakshinacharya came to Belgola by order of the Jaina sage Arhadbali. Chandragupta, who had also come there on a pilgrimage, took *dikshe* from Dakshinacharya and was worshippingi the god in the temple founded by him and the footprints of Bhadrabahu. Sometime after, Dakshinacharya bestowed his own position on Chandragupta."

The account given of Bhadrabahu and Chandragupta in the *Rajavalikathe*, another Kannada work written by Devachandra in 1838, is mostly similar to that given by Ratnanandi, but it adds many more details which are not, however, of much importance. It states that, while Bhadrabahu was at the court of Padmaratha, the king showed him a writing which no one could understand, and he at once interpreted it, thus giving proof of his learning and discernment. Chandragupta, the king of Pataliputra, on the night of the full moon in the month of Kartika, had sixtreen dreams. On the next day, being informed by the keeper of the royal garden of the arrival of Bhadrabahu there, he immediately went forth with all his councillors to do him reverence, and after receiving his blessing, informed him of the dreams. Bhadrabahu interpreted them all, the

interpretation of the last dream in which the king saw a twelve-headed serpent approaching, being that a twelve years' famine would come upon the land. One day, when Bhadrabahu went on his round to beg for alms, he stood before a house where there was an infant crying in its cradle; and so loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. The king's ministers offered many sacrifices to avert the calamity, but Chandragupta, to atone for their sin in taking life, abdicated in favour of his son Simhasena, and, taking *dikshe*, joined himself to Bhadrabahu. And Bhadrabahu, predicting that all rain and cultivation would cease in the north and that the people would die of starvation, collected a body of twelve thousand disciples and went southwards. On coming to a certain hill he perceived that his end was approaching. He therefore committed all the disciples to Visakhacharya's care and sent them on under his guidance to the Chola and Pandya countries. Chandragupta alone received permission to remain, and he, on his guru's death, performed the funeral rites and took his abode in a cave, worshipping his footprints. Some years later he died on the hill.

Finally, we may also notice briefly inscription No. 1, perhaps the oldest epigraph at Sravana Belgola, on which the whole tradition is apparently based. It says:—"Bhadrabahu-svami, of a lineage rendered illustrious by a succession of great men, who was acquainted with the true nature of the eight-fold omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayini a calamity lasting for a period of twelve years, the entire *sangha* (or Jaina community) set out from the North to the South and reached by degrees a populous and prosperous country. Then, separating himself from the *sangha*, an *acharya* (or teacher), Prabhachandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samadhi* or religious suicide on this mountain, bade farewell to, and dismissed, the *sangha* in its entirety, and in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samadhi*)."

It will be seen from the accounts given above that the evidence

in support of the tradition is not conclusive: it is even discrepant on some important points. Inscription No. 1 does not say that Bhadrabahu led the *sangha*; and Harishena clearly states that Bhadrabahu did not go with the *sangha* but died in a part of Ujjayini known as Bhadrapada. But the two inscriptions near Seringapatam, probably a little older than Harishena's period, describe the summit of Chandragiri as marked by the impress of the feet of the great sages Bhadrabahu and Chandragupta, thus indicating that the two lived there, and a still earlier inscription on Chandragiri itself, No. 31, refers to the same two sages though it does not expressly state that they lived there. All accounts are, however, agreed on two points, namely, the prediction of the famine by Bhadrabahu and the migration of the Jaina community to the South. There is also a fair amount of agreement with regard to the fact that this Bhadrabahu was the Srutakevali of that name and that he had one Chandragupta as his disciple. The question is who this Chandragupta was, and tradition gives the unequivocal answer that he was the Maurya emperor of that name, the grandfather of Asoka. The late Dr. Fleet was of opinion that the story that the Maurya emperor Chandragupta went with Bhadrabahu to Sravana Belgola and ended his days there in religious retirement had no solid foundation. He tried to show that the Bhadrabahu of inscription No. 1 was a later one of that name who lived in the first century B.C. and wrongly identified Chandragupta with Guptigupta.

Though the evidence in support of the tradition is not quite conclusive, there are a few important facts which have to be taken into careful consideration before arriving at a decision one way or the other.

1. As Dr. Leumann says [1], the migration to the South is "the initial fact of the Digambara tradition." After a critical examination of Jaina *pattavalis* or succession lists of gurus, Dr. Hoernle says [2]: "Before Bhadrabahu the Jain community was undivided, with him the Digambaras separated from the Svetambaras........... The question is who this Bhadrabahu was. The Svetambara *pattvalis* know only one Bhadrabahu, who, from the dates assigned

1 *Vienna Oriental Journal*, VII, 382.

2 *I. A.* XXI, 59-60.

to him by the Svetambaras and Digambaras alike, must be identical with the Bhadrabahu I of the Digambaras. Considering the varying and contradictory character of the Digambara traditions, the probability is that the inception of the great separation took place under Bhadrabahu I, who died 162 A. V. according to the Digambaras, or 170 A. V. according to the Svetambaras............ The Digambara separation originally took place as a result of the migration southwards under Bhadrabahu in consequence of a severe famine in Bihar, the original home of the undivided Jaina community." Here is some evidence of the migration having taken place under the Srutakevali Bhadrabahu.

2. The Maurya emperor Chandragupta was a Jaina and a contemporary of the Srutakevali Bhadrabahu. Mr. Thomas says*: "That Chandragupta was a member of the Jaina community is taken by their writers as a matter of course and treated as a known fact which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion............ The testimony of Megasthenes would likewise seem to imply that Chandragupta submitted to the devotional teaching of the Sramanas as opposed to the doctrines of the Brahmans." The same writer goes on to prove that the successors of Chandragupta were also Jainas. That Asoka was a Jaina at first and afterwards became a Buddhist, he deduces from the statements of that monarch's edicts, as also from the statement of Abul Fazl in the *Ain-i-Akbari* that Asoka introduced Jainism into Kashmir. This is confirmed by the *Rajatarangini* or Brahmanical history of Kashmir, which states that Asoka brought in the Jina-sasana. In the Sanskrit play named *Mudra-Rakshasa* which dramatises the story of Chandragupta's accession to the throne of the Nandas, we see that the Jainas held a prominent position at the time, and Chanakya, Chandragupta's minister, who was the prime agent in the revolution, employs a Jaina as one of his chief emissaries.

8. Chandragupta's disappearance from public life at a comparatively young age requires some satisfactory explanation. He

* *Jainism, or the Early Faith of Asoka*, 23.

ascended the throne in or about 322 B.C. when quite young and must have been under fifty when his reign came to a close twenty-four years later about 298 B.C. He is not expressly stated to have died, and no special reason appears for his death at this early age. Had he fallen in battle, or his life been cut short by accident or disease, the circumstance could not fail to have been mentioned. On the other hand, if he retired from the throne in order to devote himself to an ascetic life in the last stage of his existence under the guidance of the most distinguished Jaina teacher then living namely, the Srutakevali Bhadrabahu, this would afford a reasonable explanation of his early disappearance from public notice and of the silence regarding his further career. It is also worthy of notice that the end of his reign coincides with the generally accepted date of Bhadrabahu's death. And tradition says that he lived for twelve years after the decease of Bhadrabahu. His death then occurred when he was about sixty-two years of age, which seems more natural.

4. It is very probable that the Dekhan and the north of Mysore were included in the Maurya empire. For the Edicts of Asoka found at Maski in the Nizam's Dominions and in the Chitaldrug District in Mysore bear evidence to this fact. Early Tamil literature contains several references to the invasion of South India by the Moriyar or Mauryas. There are also inscriptions in Mysore which state that Kuntala, a province which included the western Dekhan and the north of Mysore, was ruled by the Nandas. But these are of comparatively modern date, the twelfth century. Vincent A. Smith says [1]: "At present there is no good evidence that his (Chandragupta's) conquests extended into the Deccan, but it is possible that he may have carried his victorious arms across the Narbada. Late traditions in Mysore go so far as to assert the extension of the Nanda dominion to that country."

A dispassionate consideration of the above-mentioned facts leads one to the conclusion that the Jaina tradition has some basis to stand upon. The evidence may not be quite decisive, but it may be accepted as a working hypothesis until the contrary is proved by future research. Vincent A. Smith, after a careful consideration of

1 *Oxford History of India*, 74.

all the points bearing on the subject, arrived at a similar conclusion. He says [1]:

"The only direct evidence throwing light on the manner in which the eventful reign of Chandragupta Maurya came to an end is that of Jain tradition. The Jains always treat the great emperor as having heen a Jain like Bimbisara, and no adequate reason seems to exist for discrediting their belief. The Jain religion undoubtedly was extremely influential in Magadha during the time of the later Saisunagas, the Nandas, and the Mauryas. The fact that Chandragupta won the throne by the contrivance of a learned Brahman is not inconsistent with the supposition that Jainism was the royal faith. In the drama cited above (*Mudra-Rakshasa*) a Jain ascetic is mentioned as being a special friend of the minister Rakshasa, who served first the Nanda and then the new sovereign.

Once the fact that Chandragupta was or became a Jain is admitted, the tradition that he abdicated and committed suicide by slow starvation in the approved Jain manner becomes readily credible. The story is to the effect that, when the Jain saint Bhadrabahu predicted a famine in northern India which would last for twelve years and the prophecy began to be fulfilled, the saint led twelve thousand Jains to the south in search of more favoured lands. King Chandragupta abdicated and accompanied the emigrants, who made their way to Sravana Belgola in Mysore, where Bhadrabahu soon died. The ex-emperor Chandragupta, having survived him for twelve years, starved himself to death. The tradition is supported by the names of the buildings at Sravana Belgola, inscriptions from the seventh century after Christ and a literary work of the 10th century. The evidence cannot be described as conclusive, but after much consideration I am disposed to accept the main facts as affirmed by tradition. It being certain that Chandragupta was quite young and inexperienced when he ascended the throne in or about 322 B.C., he must have been under fifty when his reign terminated twenty-four years later. His abdication is an adequate explanation of his disappearance at such an early age. Similar renunciations of royal dignity are on record, and the twelve year's famine is not incredible. In short, the Jain tradition holds the field and no alternative account exists."

1 *Oxford History of India* 75-76.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

(*Translated by Harisatya Bhattacharya, M. A., B. L.*)

(*Continued from page 233, Vol. XVIII Nos. 8 & 9.*)

Sutra 71.

The Antecedent and the consequent Marks are not Marks, Identical in nature with the Proven; nor are they related (to the Proven) as its cause or its Effect. For, these relations of Identity and causality cannot subsist between two phenomena separated by an interval of time.

Commentary.

Some thinkers contend that Marks which are Antecedents or consequents of the *Sadhya* are included within the classes of Marks which are either Identical in nature with the Sadhya (Svabhuva-Hetu) or are its cause (Karana-Hetu) or Effect (Karya-Hetu) and need not be mentioned separately. This, however, is an erroneous view in as much as two things which are identical in nature or are causually connected must be synchronous and must not be separated by an interval of time. For instance, the relation of Identity subsists between 'the fact of being a product' and the fact of non-eternity,'—the two facts not being separated from one another by an interval of time. Then again, the causal relation can subsist between two phenomena, when one of them owes its genesis to the other; aud this, again, is possible if the two phenomena are not separated by an interval of time. Fire and Smoke, for instance, are causally connected and are never separated in time. Hence Antecedent and consequent Marks (Purvachara and Uttarachara Hetus) cannot be included in Svabhuva and Karya-Karana Hetus; for admittedly the Purvachara and the Uttarachara Hetus are separated from the Sadhya by an interval of time.

Sutra 72.

And the fact of one's being awake in the past and the fact of one's death in future are not respectively the causes of one's waking

consciousness and of one's meeting with omens at present; for these being separated are unrelated.

Commentary.

The principle of this *Sutra*, as already indicated in the last one, is that the cause and the Effect must be immediately and directly connected. It is sometimes said that a man is conscious after his sleep *because* he was so before his sleep; and that he sees bad omens (e. g. he does not see the pole-star) *because* he will die soon. These are loose expressions. There can be no immediate connection between a man's previous consciousness and his present consciousness and between his death which is to take place in future and the fact of his meeting with bad omens at the present time. Hence these phenomena cannot be said to be causally related. "If the causal relationship be supposed to subsist between such unconnected phenomena, then anything can be the cause of anything."

Sutra 73.

A thing is said to be the cause when the given Effect is dependent on it in the same way as a pitcher is dependent (for its genesis) on the potter.

Commentary.

To know whether the causal relationship subsists between two phenomena, the test of Anvaya and Vyatireka is to be applied. In order that the phenomena under consideration may stand the test they must be immediately and essentially connected with one another. Nay, the connection between them should be as intimate as that between the pitcher and the potter who makes the pitcher.

Sutra 74.

The supposition of an essential connection between two phenomena which are separted, is not right as the range would thereby be overwide.

Commentary.

Hence the fact of one's being awake in the past and the fact of one's death in future cannot be connected with one's present waking consciousness and with one's meeting with omens at present respectively.

Sutra 75.

Because it would then be impossible not to suppose essential connection between other mutually isolated things.

Commentary.

This *Sutra* shows how the range would become over-wide as indicated in the last *Sutra*. If we suppose A, a phenomenon isolated from B, to be causally connected with B, there seems to be no reason why all the other phenomena of the world should not be considered to be causally related to B. The test of causal relationship lies in *Anvaya* and *Vyatireka i. e.* unconditional agreement and Difference. If A is in all cases B is and if B is not in all cases A is not,—then and then only A and B can be said to be causally connected.

Sutra 76.

Two things which are concomitant cannot be Identical in nature, as they would thereby lose their respective nature; and because they are produced simultaneously, none of them can be said to rise from the other; hence the concomitant Mark also cannot be included within the said classes.

Commentary.

In this *Sutra*, the Jaina logician means to point out that the Sahachara Hetu (the Mark which is concomitant with the Proven) also is an independent Hetu and cannot be brought under the Identity-Hetu or the cause-Hetu. "If there is Identity in two concomitant things, then they have no principle of mutual exclusion in them and hence their independence of each other becomes impossible Now, if one of them be supposed to rise from the other, then their concomitance becomes impossible, as in that case one must succeed the other. But this is not the case. Hence it (the Sahachara Hetu) is not included in the *Svabhava*, the *Karya* and the *Karana Hetus.*"

Sutra 77.

Sound is subject to modification; Because it is a product; whatever is a product is subject to modification, as for instance, a Pillar; On the other hand, whatever is not subject to modification is not a product as for instance, the Barren Woman's son; Now, sound is a product; Hence, it is subject to modification. Here

the Mark is the Pervaded of the Proven, compatible with it, Positively Perceived, both Homegeneously and Hetrogeneously.

Commentary.

The above is an instance of the five-limbed Syllogism, which is meant for unintelligent persons and which illustrates the use of Abiruddha-Upalabdhi Hetu of the Vyapya form. "In this, 'Sound is subject to modification' is the Pratijna or Proposition, stating the abode (the Minor Term) of the Proven (the Major Term) ; because it is a product' is the Hetu (i.e. the statement of the Mark or the Middle Term) ; 'Whatever is a product' etc. etc. are the Homogeneous and the Heterogenous Examples respectively, pointing out the Pillar and the Barren Woman's son and showing the Pervasion (Vyapti). Now, Sound is a product, is the application ; 'Hence it is subject to modification' is the conclusion." In this Anumana, the Mark, 'Because it is a product' requires a little attention. It is a Positively Perceived Mark, because the inseparable connection here between the Proven and the Mark is shown through *Anvaya* or affirmatively. The Mark here is also a Compatible Mark, as it establishes some form or mode of *Bidhi* or Existence. We have seen that a Positively Perceived compatible Mark may be of six kinds. The Mark, in the given example, comes under the first class. It is the Vyapya Hetu or Pervaded Mark. Although all Marks must be pervaded by the Proven in order to be true Marks, the given Mark is called the Vyapya Hetu here, in order to indicate that it is of *the same nature with the Proven* (*Vyapya-Hetu* is the same as *Svabhava-Hetu*).

Sutra 78.

There is Fire in this Hill-grove ; as Smoke is seen. Here the Mark is the Effect.

Commentary.

Smoke, as is well known, is the Effect of Fire. Hence, Smoke which is the Mark here, is the *Karya-Hetu*, coming under the second class of the Positively Perceived compatible Marks.

Sutra 79.

There will be a shower of rain ; as clouds, indicative of that is seen. Here the Mark is the cause,

Commentary.

From the huge masses of swelling cloud, people infer an impending shower of rain. This is an instance of the *Karana-Hetu* coming under the third class of Positively Perceived Compatible Marks.

Sutra 80.

A *Muhurta* after, *Tishya*-Star will raise, as Punarvasu is seen to rise. Here the Mark is antecedent.

Commentary.

Tishya otherwise called *Pushya* star rises after Punarvasu star. This is an instance of the *Purvachara-Hetu*, coming under the fourth class of Positively Perceived Compatible Marks.

Sutra 81.

A *Muhurta* before, the *Purva-Phalguni* constellation had arisen ; as the *Uttara-Phalguni* constellation is seen to rise. Here the Mark is Consequent.

Commentary,

Purva-Phalguni constellation raises before *Uttara-Phalguni* stars. This is an instance of the *Uttarachara-Hetu*, coming under the fifth class of Positively Perceived Compatible Marks.

Sutra 82.

There must be a particular shape of this mango-fruit ; as this has a particular kind of juice which is being tasted. Here the Mark is Consequent.

Commentary.

This is an iustance of the *Sahachara-Hetu*, coming under the sixth class of Positively Perceived Compatible Marks.

The above are the six direct modes of the Abiruddha-Upalabdhi-Hetu. There may be other indirect forms of such Hetus which should be included in the six, discribed ahove. One of such indirect forms is called *Karya-karya-abiruddha-upalabdhi*, which may be described as a Compatible Mark which is Positively Perceived to be the Effect of the Proven. Let A be the Effect of B and let B the Effect of C. One argues ; Here there was C ; because A is seen. The Anumana, here, is based on a *Karya karya-abiruddha Upalabdhi Hetu.*

Sutra 83.

A Positively Perceived Incompatible Mark proves, however, *Pratishedha* (or the element of Non-existence *i. e.*, Negation) and is of seven kinds.

Commentary.

These are described below.

Sutra 84.

Of these, the firrt is the Essentially Incompatible, Positively Perceived.

Commentary.

The *Svabhava-Biruddha-Upalabdhi-Hetu* is directly opposed to the nature of the Proven, This is illustrated below.

Sutra 85.

For instance : There cannot be only one aspect (of a thing) ; for many aspects are met with.

Commentary.

Here 'many aspects' is the Mark. It is Essentially opposed to and Incompatible with the Proven, 'one aspect'. Some argue that these Marks ought to be included under negatively Perceived Marks. Their view, however is not quite correct. For one would see that in the above example, the opposition and incompatibility is a matter of positive perception. *Anupalabdhi* or negative Perception, on the other hand, denotes want of perception, as to the relation between the Mark and the Proven.

Sutra 86.

The (other) Positively Perceived Incompatible Marks e. g. the Pervaded etc, opposed to the Proven, are six in number.

Commentary.

There are seven kinds of Positively Perceived Incompatible Marks. Of these, the first *i. e.*, the Essentially Incompatible has already been explained. The other six are ;—The Incompatible Pervaded, the Incompatible Effect. the Incompatible cause. the Incompatible antecedent, the Incompatible consequent, the Incompatible concomitant. These are illustrated below.

Sutra 87.

This man has not yet determined the truths ; for he has doubts regarding them. This is an instance where the Positively Perceived Incompatible Mark is a Pervaded one.

Commentary.

Here 'determination of the truth' is the Proven the denial of which is to be established. The opposite of the determination of the truths is 'non-determinatian of truths'. 'Having doubts' is the Mark which is pervaded by 'non-determination of truths' which is opposed to the Proven. Hence, the Mark in the given example is the Pervaded Mark.

Sutra 88.

This man's temper is not yet cooled down ; because he has an angry face etc. This is an instance where the Positively Perceived Incompatible Mark is the Effect.

Commentary.

Here 'coolness of temper' is the Proven, the denial of which is to be established. The opposite of the coolness of temper is the 'hot temper'. Red angry face, trembling lips etc., indicate the Mark which is the Effect of 'hot temper', which is opposed to the Proven here. Hence the Mark in the given example is the Effect.

Sutra 89.

The speech of this Sage is not false ; for he has knowledge which is not tarnished by the stain due to attachment and envy. This is an instance where the Positively Perceived Incompatible Mark is the Cause.

Commentary.

Here 'falseness' is the Proven, the denial of which is to be established. The opposite of falsenes is 'truth'. 'Knowledge which is not tarnished by the stain due to attachment and envy' is the Mark which is the Cause of 'truth', which is opposed to the Proven here. Hence the Mark in the given example is the cause.

Sutra 90.

A Muhurta after, the Pushya star will not rise ; for Rohini is seen to rise. This is an instance where the Positively Perceived Incompatible Mark is an Antecedent one.

Commentary.

Here 'the rise of the Pushya star, is the Proven, the denial of which is to be established. The opposite of the rise of the Pushya star is 'the rise of Mrigasirsha Star'. 'The rise of Rohini' is the Mark which is antecedent to 'the rise of Mrigasirsha star' which is opposed to the Proven here. Hence the Mark in the given example is an antecedent one.

Sutra 91.

A Muhurta before, Mrigasirsha did not rise; for Purva-Phulguni is rising. This is an instance where the Positively Perceived Incompatible Mark is a consequent one.

Commentary.

Here, 'the rise of Mrigasirha' is the Proven, the denial of which is to be established. The opposite of the rise of Mrigasirsha is the rise of Magha.' 'The rise of Purva-Phulguni' is the Mark which follows 'the rise of Magha' which is opposed to the Proven here. Hence the Mark in the given example is a Consequent one.

Sutra 92.

This man has not any false knowledge; for he has got the right faith. This is an instance where the Positively Perceived Incompatible Mark is a Concomitant one.

Commentary.

Here 'false knowledge' is the Proven, the denial of which is to be established. The opposite of false knowledge is 'true knowledge'. 'Right faith' is the Mark which accompanies 'true knowledge' which is opposed to the Proven here. Hence the Mark in the given example is a concomitant one.

The above are the seven kinds of the Positively Perceived Incompatible Marks. It may be observed that all these Marks are imcompatible with or opposed to the Proven *directly* or *immediately*. If, however, we take into consideration the fact that a Mark may be opposed to the Proven not *immediately* but also *mediately* we get various other kinds of Incompatible Marks, all of which no doubt, may be classed under the seven kinds of Marks, described above. Thus, we may consider three sub-classes under the class

of the Positively Perceived Essentially Incompatible Mark (Svabhava-Biruddha-Upalabdhi). These are illustrated as follows :—

1. *Karya-Biruddha- Upalabdhi.* Where the Incompatibility subsists between the Mark and the Effect of the Proven. Thus let us take the Anumana—This mortal has in him no cause of pain for he has pleasure. Here 'cause of pain' is the Proven and 'pleasure', the Mark. The Mark is no doubt incompatible with the Proven here but not so, directly; for, strictly speaking, 'pleasure' is opposed to 'pain' only, which is but the Effect of the Proven. Thus the given Mark here, is opposed to the Effect of the Proven and this accounts for the Essential Incompatibility (though *mediate*, after all) of the Mark with the Proven.

2. *Vyapaka-Biruddha-Upalabdhi.* Where the incompatibility subsists between the Mark and the Pervader (*Vyapaka*) of the Proven. Thus let us take the Anumana—Physical contact etc. are not sources of knowledge; for these are unconscious (phenomena). Here 'source of knowledge' is the Proven and 'unconscious', the Mark. The Mark is no doubt incompatible with the Proven here but not so, directly; for, strictly speaking, 'unconscious' is opposed to 'conscious' only, It is to be observed, however, that 'conscious' (-ness) is the Pervader (Vyapaka) of 'source of knowledge' (Vyapya); it means,—that is—all sources of knowledge are conscious processes. Thus the given Mark here is opposed to the Pervader of the Proven and this accounts for the Essential Incompatibility (though *mediate*, after all) of the Mark with the Proven.

3. *Karana-Biruddha-Upalabdhi.* Where the Incompatibility subsists between the Mark and the cause of the Proven. Thus let us take the Anumana—That man is not shivering; for there is Fire close to him. Here 'Shivering' is the Proven and 'fire', the Mark. The Mark is no doubt incompatible with the Proven here but not so, directly; for strictly speaking, 'fire' (heat is opposed to 'cold' only, which is but the cause of the Proven. Thus the given Mark here is opposed to the cause of the Proven and this accounts for the Essential Incompatibility (though *mediate*, after all) of the Mark with the Proven.

There may be similar sub-classes under the other classes of the Positively Perceived Incompatible Marks. We may notice one

only here. Let us take the Anumana,—This man has not the peculiar shivering etc.' due to cold; for, there is smoke here. Here 'Shivering etc.' is the Proven and 'Smoke', the Mark. The Mark and the Proven here are no doubt opposed to each other but not so, directly. 'Cold', which is the cause of 'Shivering etc.' is opposed to 'Fire' the Effect of which is 'Smoke.' Thus the cause of the Mark here is opposed to the cause of the Proven and this accounts for the Incompatibility (though *mediate*) of the Mark with the Proven. The Hetu in this Anumana is called *Karana-Biruddha-Karya-Upalabdhi*. It is obviously included in *Biruddha-Karya-Upalabdhi Hetu*.

Sutra 93.

The negatively Perceived Mark also is of two kinds viz.,—The Negatively Perceived Cômpitable Mark and the negatively perceived Incompatible Mark.

Commentary.

In the first mode, the compatibility or the want of opposition between the Mark and the Proven is not cognised. In the other case, the Incompatibility is not cognised.

Sutra 94.

Of these, the negatively Perceived compatible Mark proves *Pratishedha* (i. e., the element of non-existence or negatation) and is of seven kinds,

Commentary,

These are described and illustrated below,

Sutra 95.

A Negatively Perceived Mark, compatible with what is to be denied (i. e., the Proven in a negative conclusion) may be Identical-in-nature (with-the-Proven), its Pervader, its Effect, its cause, its antecedent, its concomitant.

Commentary.

These i. e., *Svabhuva-Anupalabdhi, Vyapaka-Anupalabdhi, Karya-Anupalabdhi, Karana-Anupalabdhi, Purvachara-Anupalabdhi Uttarachara-Anupalabdhi* and *Suhachara-Anupalabdhi* are illustrated below.

Sutra 96.

There is no pitcher in this place; for nothing of its known nature is found here. This is an instance where the Negatively erceived (Compatible) Mark is an Identical one.

Commentary.

Here 'Pitcher' is the Proven and 'known nature,' the Mark. The Commentator points out that 'known nature' means 'nature which is known through the senses'. 'Pitcher' also is knowable through the senses. Hence the Proven and the Mark here are Identical in nature, in as much as both of them are cognised or cognisable through the senses.

Sutra 97.

There is no *Panasa* (Jack-fruit Tree) in this place; for no Tree is found here. This is an instance where the Negatively Perceived (compatible) Mark is the Pervader.

Commentary.

'Tree' and '*Panasa*' are related as Genus and Species, whole and part, *Vyapaka* and *Vyapya*.

Sutra 98.

There is no unimpotent seed here; for no shoots are seen. This is an instance where the Negatively Perceived (compatible) Mark is the Effect.

Commentary.

'Shoots' are the Effects of 'Potent Seeds.'

Sutro 99.

This man has not got the noble mental qualities e. g. peacefulness etc., for he is not seen to have right faith. This is an instance where the Negatively Perceived (Compatible) Mark is the Cause.

Commentary.

'Right faith' is the Cause of 'noble mental qualities.'

Sutra 100.

A *Muhurta* after, *Svati-star* will not rise; for *Chitra* is not seen to rise. This is an instance where the Negatively Perceived (compatible) Mark is an Antecedent one.

Commentary.

'*Chitra*' rises just before '*Svati*'.

Sutra 101.

A *Muhurta* before, *Purva-bhadrpada* did not rise, for Uttara-Bhadrapada is not seen to rise. This is an instance where the Negatively Perceived (Compatible) Mark is a consequent one.

Commentary.

'*Uttara bhadrapada*' rises just after '*Purva-bhadrapada*'

Sutra 102.

This man has not got right knowlebge ; for, he is not found to possess right faith. This is an instance where the Negatively Perceived (compatible) Mark is a concomitant one.

Commentary.

Right knowledge is always accompanied by right faith.

The above are the seven kinds of the Negatively Perceived Compatible Marks. It may be observed that all these Marks are Compatible or in agreement with the Proven *directly or immediately*. If, however, we take into consideration the fact that a Mark may agree with the Proven not *immediately* but *mediately*. we get various other modes of compatible Mark, all of which, no doubt, may be brought under the seven kinds of Marks, described above. Only one snch mode is noticed here. Let B be the Effect of A and let C be the essential condition (*Vyapaka*) on which B is dependent. The *Anumana* is.—There is no A ; because C is not seen. Here there is agreement of course, between A and C but this is not direct. C is not seen ; therefore its *Vyapya*, B cannot be ; and therefore A, of which B is the Effect cannot be, The *Hetu* in this *Anumana* is called *Karya-Vyapaka-Anupalabdhi*, and may be conveniently brougbt under *Vyapaka-Anupalabdhi*, considered above.

Sutra 103.

A Negatively Perceived Incompatible Mark determines *Bidhi* (*i. e.*, the element of Existence or affirmation) and is of five kinds.

Commentary.

These are described below.

Sutra 104.

Because the Negatively Perceived Incompatible Mark may be the Effect, the cause, the Identity, the Pervader or the concomitant.

Commentary.

These viz.. *Biruddhu-Karya-Anupalabdhi*, *Biruddha-Karna-Anupalabdhi*, *Biruddha-Svabhava-Anupalabdhi*, *Biruddha-Vyapaka-*

Anupalabdhi and *Biruddha-Sahachara-Anupalabdhi*, are illustrated below.

Sutra 105.

Every embodied being is diseased; for perfect healthy action is not seen. This is an instance where the Negatively Perceived Incompatible Mark is the Effect.

Commentary.

The opposite of 'being diseased' is 'whole-ness'; the Effect of 'whole-ness' is 'perfect healthy action'. This is not seen.

Sutra 106.

This animal has got pain; for it is not united with what it likes. This is an instance where the Negatively Perceived Incompatible Mark is the cause.

Commentary.

The opposite of 'pain' is 'pleasure'; the cause of 'pleasure' is 'being united with what one likes.' This fact is not seen.

Sutra 107.

All things have many aspects; for a thing is not found to have one aspect alone. This is an instance where the Negatively Perceived Incompatible Mark is Identical (with the nature of the Proven.)

Commentary.

"Many aspects' and 'One aspect' are mutually opposed to one another. Both have reference to the nature of things.

Sutra 108.

There is shade here; for heat is not perceived. This is an instance where the Negatively Perceived Incompatible Mark is the Pervader.

Commentary.

The opposite of 'Shade' is 'rays'; 'heat' pervades 'rays'. 'Heat' is not seen here.

Sutra 109.

This man has false knowledge; for he is not found to have right faith. This is an instance where the Negatively Perceived Incompatible Mark is a concomitant one.

Commentary,

The opposite of 'false knowledge' is right knowledge' which is accompanied by 'right faith.' This is not seen.

Here is the end of the Third Chapter, entitled the Determination of the Nature of Smarana (Recollection), Pratyabhijnana (conception), Tarka (Induction) and Anumana (Deduction).

The Jaina Education Fund Association, Mysore.

THE Annual General Conference of the Jaina Education Fund Association, Mysore, was held on Sunday the 1st October 1922 in the Dramatic Hall of Mr. M. L. Vardhamaniah's Jain Boarding House, Mysore, under the Presidentship of one of the most distinguished members of the community in South India, Sriyuta Hardar Dharanappa Nagappa of Raichur of the Hyderabad State. Representatives from all over Mysore and Several parts of India were present and many visitors were also invited. A large varied programme was arranged and the General Meeting commenced at 8 A. M. with the reception of the life members and the President-elect. One of the most striking things at the Conference was the batch of young volunteers with their uniform and red and green badges walking about receiving and attending to the comforts of the visitors; they appeared to be very good well-trained boy scouts.

The proceedings began with the formal election of the President to the Chair. In proposing, Mr. A. Shantaraja sastry Nyayathirtha introduced the Chairman to the visitors briefly narrating his life history and various phases of his activities as a commercial man and as a private citizen, and concluded expressing the immense gratification of the members of the Association on his kind acceptance of their invitation to the presidential chair. Then the President of the Association, Mr. M. L. Vardamaniah, made a long and eloquent speech fearlessly critisising the supreme indifference and the indolent habits of his community in general towards all matters of public importance and the ignorance, commonly prevelent, of social duties and responsibilities. The result was the present downfall and degeneration from its once paramount position in civilization,

commerce and literature. He touched upon the poverty of population and the consequent difficulties in obtaining adequate representation in the constitutional assemblies and councils of the State and advised them to cultivate a right public spirit and, fighting for their claims, obtain redress for the many grievances that they have. He particularly emphasised that while we may by all means endeavour and do everything in our power to get help and encouragement to go forward, we should beware of hatred and disaffection towards other sister communities, which serves no purpose and is positively harmful ultimately. The way to progress is in educating the youth, and a community rises or falls with the neglect or attention to education of their youths. He advised them to learn co-operation and cultivate liberal ideas in adjustment with the times and, interesting themselves in social activities, form public sanghas and associations to make corporate efforts towards advancement. Appealing to every member present to help, by liberally subscribing towards the fund of the association that has been formed with this express object, he concluded his long speech amidst cheers.

The Secretary of the Association then read the report of work done during the year placing a copy of the certified balance sheet for the approval and adoption of the members, which was accordingly passed.

The Chairman rose amidst continuous cheers and made a very interesting speech congratulating the Association on the excellent progress they have been making from year to year, which reflects very great credit on its President and secretarial staff. He said that formation of such public associations is essential in these days to the progress of any community, especially so for the Jains who have been owe fully left behind. Everyone has a duty to discharge towards society and it is obligatory on everyone of the Jaina Community to help to make this Association an efficient instrument to bring about a speedy advance. He laid special emphasis on the necessity of young students sticking to their old religion and dharma and not be led away by the manifold distractions that they have everywhere around them. He pointed out the incomparable beauties of Jainism and its incontestable truths and urged the

audience to appreciate them and also show to the world at large to admire, through publication of the numerous important works of Jaina literature and philosophy. The present Association has as one of its objects to help such undertakings and it is incumbent upon every Jain and every lover of Jainism to lend his hand in its efforts towards progress. He first set an example himself by announcing a generous gift of Rs. 1,001 and resumed his seat amidst continuous applause.

Subscription lists were sent round and handsome donations were made in response, of which special mention may be made of the thousand rupees gifts of Messrs. Mothikhane Suranna of Mysore and Bavanappanavar Brahmappa of Davangere and Maralur Brahmappa.

The conference terminated at 12 noon with cheers to His Highness the Maharaja of Mysore and the Royal Family, the business meeting being postponed to 3 o'clock in the afternoon. In the interval the members and guests were all entertained by Mr. M. L. Vardhamaniah at his residence in Lakshmipuram.

The business meeting commenced at 3 o'clock and discussed several important questions relating to the community the more important among them being passed and resolved to bring to effect within the next year. The whole proceedings came to a close with "Pujotsavams" in the Boarding Home temple,

* * *

The following Adress was presented to A. R. BANERJI, Esq., M. A., I. C. S., C. S. I., C. I. E., Dewan of Mysore, during the Representative Assembly Session October '22 by the above Association :—

"We wish to convey to you our happiness on your being appointed as the Dewan of Mysore, by our Sovereign.

* * *

We wish to bring to your attention that the Jaina Community is backward in all ways. We have been classed as a minor community, mainly because of the small number of men in our community in the State. We request the Government to classify our community as a special community because of the flourishing and eminent position held by it in the past and the contributions that

its members have made to the development of Sanskrit, Kannada, and other languages, and as a result increase the scholarships given to the students of our community and also the appointments and other priveleges given to the educated members of our community. All the other communities in the State are advancing by deriving benefits from Government in various ways, whereas we are lagging behind in this respect because we form a small community. We request you to remove this hardship from which our community suffers.

The Government is cutting down the establishment in all departments of the State, because of the financial crisis. The Government is following the principle of dispensing with the services of those who have put in twenty five years' service, who are fifty years old and who have been appointed temporarily. The execution of this principle manifesting a specially injurious consequence in the case of the members of the backward classes in the State's service. and as especially there is only one member of our community in the higher ranks of service, and only seven or eight in the lower and subordinate grades, we request the Government to reconsider the orders for retirement already sent out."

Further on, the address, among other items advocates the admission of non-brahmins to the Sanskrit Colleges, complains of increased taxation suggests the enlargement of Taluks and the appointment of a Committee of Officials non-officials and experts to enquire into the progress of the Iron Industry at Bhadravati and to issue a report for the information of the public. After explaining the necessity for the completion of the Railway from Mysore to Chamrajnagar and the reduction of Railway fares etc, the address concluded with a prayer for the longivity and well being of the newly appointed Dewan of Mysore.

Last Week of Acharya Vijaya Dharma Suri.

AT first he had been much overcome by his illness; still in his last week he gave up all attachment to worldly objects. Dr. Sylvain Levi came to see him on Tuesday the 29th August. That day he gave him, a very short sermon and asked him to go there the following day at 8 o'clock in the morning, saying that then he would speak to him for about half an hour on Jain principles. Dr. Sylvain Levi came the following day as proposed and he gave him a full but brief discourse of what Jain religion is a note on which is given below for the information of the public :—

That is Jainism which advocates Syadvada and which not only preaches but practices the noble and the ennobling doctrine of Ahimsa, otherwise known also as the theory of live and let live, which stands as the bedrock on which all other virtues of liberality, tolerance and compassion and equality take their stand.

He also said that Syadvada is not to be confounded with Sanshayawada. This satisfied him much and he said that he had not heard such an explanation before. This explanation is worthy of being borne in mind by all. Dr. Levi asked for the Guru's cordial blessing with the order of the Gurumaharaj Vaskshepa was brought and Acharya Maharaj poured Vaskshepa on his head with his own hands,—which a Jain Sadhu pours on his favourite disciple—Dr. Levi accepted it with great devotion, and after accepting that with the last blessing he left this place with his wife on Friday the 1st instant. During these days he was attentively hearing about Chansaranapayanna, Aradhana, Swadhyaya about *poorva rishis*. On the 11th he commenced asking the Sadhus what the day was. The Sadhus replied that it was 11th to which he replied that the 14th had not come then. That very day he asked for covering cloth from young Sadhu Himanshuvijaya and when he gave an old and well washed cloth, he said, "I have to wear cloth only for 2 days. Why do you not give me a new cloth?" At that time I (Indravijaya) was standing near with Vidya Vijaya. On the

night of 12th Acharya Maharaj was performing Pratikramana with the Sadhus. After the Pratikramana he had a very severe attack. At the same time Dr. Kapoor and Dr. Tambe were called and they gave him two injections, which subsided the attack. From that very time Acharyamaharaj sat down on his "Asana'. which he did not change till his last breadth. We requested him very much to change it but he did not. On the 13th he asked Vidyavijaya, if he had sent a wire to Bombay Governor about Byculla Jaina temple and according to his order a telegram was sent. At night he was repeating the names of poorva rishis and in the end he breathed his last reciting the name Shrimandhar and Mahavir. He had no pain of any kind at any time; but he was in perfect peace and tranquility. The Jainas of this place arranged a grand funeral procession which consisted of Jainas, non-jainas, Hindus, Musalmans, gentlemen of the town and officials of the place. H. H. the Maharaja Gwalior granted one bigha of land for the site on which his worthy body was burnt and the work of perpetuating the memory of such a great and inspiring personality began at once. A temple will be built in honour of his memory and a Smarak Grantha will be issued, with a life sketch of the venerable sage and his unpublished writings and his important correspondence with western scholars. A Dharma Shala will also be built. Shri Vijayadharma Suri memorial fund has been opened here and it is open to all, his devotees, his admirers, Jainas and non-jainas.

INDRAVIJAYA.

Christ's Appeal.

TO

Kind-Hearted Sportsmen.

I beg to draw the attention of kind-hearted sportsmen to the following extracts from *The Legend of St.. Hubert* which appeared in the *Herald of the Star*, London, 11th March, 1914 :—

1. "Saint Hubert was a huntsman, of fame and high renown,
 He speared the boar, he coursed the hare, the stag he
 hunted down.

His falcons soared the heavens, and dropped like lead on their prey,
Each bird and beast, in season due, Hubert was there to slay.

2. " Yet it fell, as he road a hunting, one **Holy Christmas Day,**
That a noble stag, of twelve full points, came straight athwart his way.

3. " Halted the stag, and turned him, as horse and man drew near—
With foaming flank and heaving side, and brimming eyes of fear—
When lo! between the antlers, that spread so great and wide,
All in a shining glory, there hung **Christ crucified!**
" Hubert, " **the Lord** said gently, **Wbat have I done to thee,**
That thus, in the least of My brethern, thou wondest and slayest Me ?
What shall I yet do, Hubert; **How many more deaths die,**
Till men shall see that **in all they hurt 'tis Me they Crucify ?**

4. " And he saw **the Lord's Great Passion**—no tale of a gone day,
But **the sin that men do everywhere, in the men and the beasts they slay**—

5. " In the heart of Hubert that morning, the huntsman brave and wild,
There was born, that Christmas morning, Love—the Holy Child.
He flung his horn and dagger aside, his horse let wander free.
" **O Life I have lived to hurt,**" He cried; " Love, do what thou wilt with me!
O Christ, in the whole world crucified, let me share Thy Cross with Thee!"

6. "In all the world and the heavens around, beneath, above.
There is no Path to the Life men seek but the ancient Way of Love ;
And all who, with the risen **Lord,** would rise in joy to reign,
Deep in their hearts must feel **the pangs of the Life they have hurt and slain.**

A Prayer.

I pray that kind-hearted sportsmen of the whole world may kindly resolve, as **Saint Hubert** did, *never* to seek their **Pleasure** in their dumb fellow creatures' **Pain, Fright** and **Death,** in response to the above quoted most noble appeal of **Lord Christ,** the Saviour of Men as well as Animals.

Blessed are the Merciful.

Junagad, India, LABHSHANKAR LAXMIDAS.

NOTES AND NEWS.

Our Readers will be glad to hear that our Joint-Editor Mr. J. L. Jaini, M. A., Bar-at-Law, M. R. A. S. is again raised to the High Court bench at Indore. With a pardonable pride may we add that in honouring Mr. J. L. Jaini the Indore State has incidentally but of course unconsciously honoured the Jaina Gazette also. When we think of Mr. Jaini we are naturally reminded of his great services to his beloved Jaina community, his inauguration of the celebrated Mahavira Brotherhood or the Universal fraternity at London, his successful conduct of affairs as Chairman of the Reception Committee at that epoch—making Jaina Conference at Benares in 1914, and above all, his, monumental contribution to Jaina Literature of his "*Outlines of Jainism*" a treatise which is found to be very useful, to both the Students of History and philosophy both Eastern and Western. It is very interesting to note that his kind concern for the well-being of the Jaina Gazette is so great that he styles it often his "Darling Child" While congratulating him we pray to God to bless him with long life, sound health and a brilliant and successful career. * * *

We are glad to say that Rai Bahadur Moti Sagarji has been appointed as an additional Judge of the High Court of Judicature at Lahore. As far as we know not many Jains have offices under the British Government. We are thankful to the Government of India for thus protecting the minority interests in the matter of appointments. Our readers would remember the Interpellations made by Mr. Pyarilal Jain, Bar-at-Law, M.L.A. at the Legislative Assembly a report of which was published in the Jaina Gazette for April 1921. (Vol. XVII. No. 4 p. 109) We take this opportunity to offer our hearty congratulations to R. B. Lala Moti Sagarji on his being raised to the highest tribunal in British India an honour which he richly deserves—and wish him a long and prosperous, and a successful and meritorious career.

The B. B. Provincial Jain Conference.

The Bengal-Behar Provincial Jain Conference was formed by Brahmachari Sri Sital Prasadji on the 29th October '22. There were four sittings of the Conference at Calcutta on the 7th 8th 9th and 10th of November 1912 in a big pandal erected in a Jain Garden. Among others were present, Pandit Jhamanlal Tarkatirth and Pandit Makhanlal, Kasturi Bai and Debi Bai and nearly 150 delegates from Ujjain, Ajmere and other places. Babu Kishorilal Patni was the Chairman of the Reception Committee and Babu Harnarayan Jain of Bhagalpur, was elected President. Ladies' meetings also were held on the occasion. Briefly, the proceedings were very successful and much of it is due to the untiring and organising talents of Sri Sital Prasad Maharaj.

* * *

Mr. Babu Ram Jain, B.A. writes :—

The first anniversary of the Malwvira Jain Association was celebrated with great enthusiasm under the presidentship of L. Shomerchand Bar-at-Law in the Amar Jain Hostel on the 29th October. After the Mangla Charna by L. Jai Bhagwan Das B.A., Lala Moti Singh B.A. (Hons.) the president of the Association read his annual report which was listened to with rapt attention.

Prof. Benarsi Das M.A. gave a learned discourse on the Jain Philosophy which was highly appreciated by the audiance.

L. Parbhu Dayal also delivered an interesting lecture.

The President, L. Shamer Chand Jain, Bar-at-Law, in his closing remarks congratulated the members for organising such a beneficial association as the M. J. Association promises to be. He advised the members to be above sectarian differences. He emphasised the necessity of all round progress physical, mental as well as spiritual. He exhorted the members to become useful members of a worthy community and to see that their number does not dwindle any more. With a vote of thanks to the president, the lecturers and the guests, the proceedings came to a successful end.

* * *

We hope the following Extract from *the Hindu* of the 19th instant would be of interest to our readers. It is taken from an article by the special correspondent of the "Manchester Guardian" on "Representatives of Young India"—"Pt. Jawarlal and Devadas Gandhi". After dealing with the lives of these two Great Young Men the writer adds the following under the Sub-Heading "Religious Observances".

"I next wanted to ascertain what he understood by the word "Religion". So I told him of the trouble between an old Jain Non-co-operator and Jail Superintendent. The superintendent wanted the Jain to start work at seven o'clock in the morning. The Jain was quite willing to do so provided he could say his prayers first. The superintendent had no objection to that. But then it appeared that a Jain cannot say his prayers till after he was washed, and there happened to be a water scarcity, and the Municipality did not let water into the goal before 7 A. M. Hence the Jain could not say his prayers before 7-30, and was three quarters of an hour late for his work. The superintendent was annoyed, and maintained that there could be no genuine religious objection to saying his prayers before washing. I said I rather sympathised with the superintendent's view, though I should have guessed that it would be less trouble to arrange for a special early bath than to argue the point with the Jain. Devadas Gandhi agreed that if he had been in the Jain's place he would not have made this a matter of conscience. But he felt much sympathy with the Jain. He was inclined to attach a good deal of importance to the regular observance of forms and ceremonies. At least, he said he looked with

great suspicion on those who made loud professions of religious feeling while claiming freedom from the observance of all forms. He suspected that the decline in church going in the West signified a real decline in genuine religion. I said I seemed to remember a religious teacher who expressed suspicion of those who made loud professions of religion while carefully fulfilling all the forms and ceremonies that their law enjoined. If my memory held, that teacher proposed to test a man's religion by its fruits, the man's conduct and actions, Devadas Gandhi agreed that this was the crucial test, but doubted whether it was safe to dispense with forms and ceremonies. He thought they might be necessary to keep religion alive in men's minds. I said perhaps he was right. Certainly that was the view taken by our clergy."

* * *

The 'London Daily Times' notes :—" By the death of Shri Vijaya Dharma Suri, the Jain community has lost in him an inspiring personality and India one of her most meritorious sons. He was an outstanding exponent of Jainism, essentially the oldest of the existing Indian faiths.

By the ascetic Saintliness of his life and by the grace and amiability of his personal bearing, Shri Vijaya Dharma Suri established a remarkable influence in his community, while the work which he accomplished in the foundation of educational institutions and in the publication of texts, memoirs and journals brought him a wider recognition both in India and abroad. He was in frequent correspondence with a number of European Scholars, and among his distinctions was the honourary membership of the Italian and the German Oriental Societies. Some years ago a memoir of the Savant was published by Dr. Tessitori, an Italian Scholar intimately known to him, under the title of 'A Jain Saint of the present day', and a short biography by Mr. A. J. Sunavala has recently been issued by the Jain Literature Society (Cambridge, 1922). The life of such a saint and Scholar, however, demands a more copious record."

* * *

We thankfully acknowledge receipt of the following Canarese books from Shriman Nyayathirtha Santhiraja Sastriji of Mysore for the Central Jain Library, Madras. The names of the books are

Sutaka-vidi, Sataka-Trayi, Jina Bhajanasara, and Tatvapada Malika. We hope that our numerous Jain publishers will kindly help and encourage us in establishing the proposed Library by sending to us one copy of each of their publications free of cost.

* * *

Our Ex-Editor, Mr. A. B. Lathe, M.A., LL. B., M.L.A., of Belgaum presided over the Sixth Non-brahmin Confederation held at the Victoria Public Hall, Madras, on the 26th, 27th and 28th December.

* * *

It is with profound sorrow that we record the death of Mr. Mothikhana Padmanabhiah on the 27th December night at Mysore. He was a prominent member and benefactor of the community in the Mysore State. His monumental gift of a Boarding House at Bangalore worth about Rs. 25,000 to the Jaina Education Fund Association, which manages it, is worthy of mention. In him the Association has lost one of its patrons and the community one of its leaders. We offer our sincere condolences to the bereaved family.

Notices of Books and Periodicals.

1. **Svasamaranand or Chetan-Karma Udha** *by Jainadharma bhushan Brahmachari Sital Prasadji : Published by Mr. Moolchand Kissendas Kapadia, Surat.* This small book is a collection of 38 essays which appeared in the weekly editions of Jaina Mitra, Vol. 13 and it describes vividly and picturesquely the war between the Kingdom of Spirit and the Kingdom of matter. On the side of Jiva are arrayed the pure qualities of the soul against the karmic prak-rities representing the forces from the kingdom of matter. The fourteen *Gunasthanas* describe the progressive stages of the conquest by Soul till He becomes the all-successful Conqueror-the Jina. The book gives a pleasant reading.

2. **Hindi Sahitya Granthavali.** Mr. B. P. Singhi of Aburoad has sent us the following three little books being the publications of the Hindi Sahitya Karyalaya for the third year.

1. Vastupal Tejpal :—This contains a lively narrative of the lives and doings of the two brothers named Vastupal and Tejpal who were natives of Gujrat.

2. *Paushad Vidhi* :—This is an elaborate description of the Fast called *Paushad.*

3. *Sravika Subodha* :—This treats of midwifery, nursing of children etc.

3. Digambar Jain. The illustrated Joint number for Kartik and Margasir is before us for review. The Samsara Vriksha or the Tree of Mundane Life adorns the front page of the cover. The other illustrations are of Sri Shantisagarji Maharaj, Desabakta Shriman Sait Padmarajji Ranivala, Shriman Nyayacharya Pandit Ganesaprasadji Varni, Lala Amichand Jain and Sri Desabhusan Kulbushan Brahmacharyashram and its Gymnasium. The topics dealt with in this number are as usual varied and in different vernaculars. The life-sketch of Sri Shantisagarji, Jaina Kavyomka Mahatva, and Jaina-Samajni-vartman-paristiti are some of the learned articles contained in it. We congratulate Mr. Moolchand Kissendas Kapadia for his excellent edition of the issues of the Digambar Jain.

4. **Vijaya Dharma Suri : His Life and Work** *by A. J. Sunavala, B.A., LL. B.* Published by the Jain Literature Society, at the Cambridge University Press, London. Price 5 sh. net. At the time of the publication of this book the Hero of the memoir was living but alas at the time we review the biography he is taken away from us by the cruel hand of Death. Vijaya Dharma Suri was a great Saint and Scholar, Teacher and Reformer. He held a position of great distinction and influence among the Jains throughout northern India. The life is so clearly portrayed that 'the reader will himself have the feeling of being in contact with a man of original force and character.' Dr. F. W. Thomas has given a prefatory note to the book. The printing and get up of the work is excellent.

5. **Hindu Fasts and Feasts** *by Rai Bahadur A. C, Mukerji M. A. I. E. S. Publishers : Macmillan & Co,, Ltd,, Price Re. 1-4,* This well-printed book contains twenty essays on twenty important Hindu festivals beginning from Makara-Sankranti and ending with Kartiki Purnamashi, Each essay gives the meaning of a particular Hindu Fast or Feast, its origin, its observance in the different provinces in India, and the moral underlying it. So far as we know this is the first collection of stories of its kind and we hope the book will

be interesting to those who do not know anything about the Hindu festivals except perhaps their names only. The stories certainly furnish delightful reading.

6. **Ths Jaina Hostel Magazine,** *Allahabad, Published three times during the session in September, December and March. Annual Subscription Rs 1-8-0,* This Journal has been existing since two years and is chiefly published for the benefit of students. The Issue before us is the first number of the Vol. III. Besides containing learned articles on literary subjects by eminent educationists like Professors Dunn, H. S. Jevons and Mr. Jardine, the magazine has also contributions on the Jain Religion and Philosophy. As a special feature of the Journal may be mentioned its comic patches. Compositions in Urdu and Hindi are also published in it. The get up of the journal is attractive. We wish the periodical every success.

SMILE AWHILE.

Sometime ago a librarian was wanted and among the applicants for the post was a poetic man who sang :—

"I venture, dear sirs, with some trepidation.
For the librarian's post to make application.
With books I have lived from my earliest days.
And I understand folks and their curious ways.
"I'll be civil, obliging to all whom I meet,
Untiring in duty, polite and discreet ;
Of talents I have none to submit to your gaze,
But a talent to stick to a thing when it pays."

The Committee decided that the author of this effusion was too much of a rhymer to be a successful librarian.

* * *

"Caster is the most absent—minded chap I ever met" remarked a club man to a fellow-member.

"What's he been doing now ?" Inquired the other.

"Why this morning thought he he'd left his watch at home, and then took it out to see if he had time to go back and get it."

"That is n't as bad." said the second man, reminiscently, "as the time when he left his office and put out a card saying that he'd be back at three o'clock. Finding he'd forgotten something he went back to his office, read the notice on the door, and sat down on the stairs to wait until three o'clock."

* * *

The candidate looked as brave as he could while his election agent waxed wildly enthusiastic on his behalf.

"Look at the man for whom you are asked to vote." roared the speaker. "Where gentlemen, where, I ask, could you find a more vacant candidate for this worthy seat?"

* * *

The letter was, undoubtedly, composed very badly, and the manager reproved the clerk who had written it.

"A man who does not make himself understood is a fool" he shouted. "Do you understand me?"

"No, Sir," was the clerk's calm reply.

* * *

Wisps of wisdom.

(1) Riches serve a wise man but command a fool.

(2) Those best can bear reproof who merit praise.

(3) Difficulties strengthen the mind as exercise does the body.

(4) What man does not alter for the better, time alters for the worse.

(5) If you have half an hour to spare, dont spend it with some one who has not.

(6) Life is like tennis, in that the player who doesn't serve well usually loses in the end.

(7) The secret of success in life is for a man to be ready for his opportunity when it comes.

(8) Don't rest on your Laurels; they are fine on your forehead but they make a poor mattress.

(9) To-day exert thyself to earn applause; to-morrow will be time enough to sit back and listen for it.

(10) There is not one man in a thousand capable of being a successful rogue, while any one may succeed as an honest man.

Tit-bits.

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